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ON SOME POINTS
IN THE
RELIGIOUS OFFICE
OF THE
UNIVERSITIES.

Cambridge :

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ON SOME POINTS
IN THE
RELIGIOUS OFFICE
OF THE
UNIVERSITIES.

BY

BROOKE FOSS ✓ WESTCOTT, D.D.

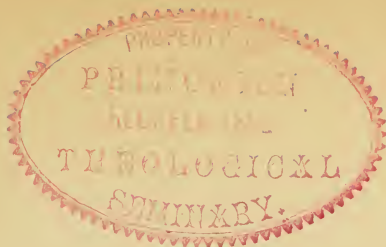
REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF CAMBRIDGE,
AND CANON OF PETERBOROUGH.

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1873.

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ΓΙΝΕΣΘΕ ΔΟΚΙΜΟΙ ΤΡΑΠΕΖΙΤΑΙ.



PREFACE.

THE Papers which are collected in this little volume have been printed or reprinted at the desire of friends to whose judgment I feel constrained to yield. There is, I trust, a distinct unity of thought running through them, which corresponds with a deep conviction of the grandeur of the office of our ancient and religious Universities at the present crisis of national thought and life; and I should value no privilege more highly than to be able to convey what I feel on this subject to others, who may be able to regard it more completely and from other points of view.

One circumstance perhaps may lend a value to the opinions which I have expressed to which they could not otherwise lay claim. After a separation from Cambridge, for almost twenty

years, I have been allowed to return to the intellectual home which I had never ceased to honour and love, and to take a part in the public work of the place. It is therefore more easy for me to estimate the real character of the changes which have taken place during that eventful period, than for those who have either watched their realization on the spot through conflicts and doubts, or now regard them only from a distance. It would be mere affectation to pretend that nothing has been lost which belonged to the ideal fulness of our organization; but it would be utter faithlessness not to acknowledge that enough is yet left at Cambridge to enable the University to exercise the authority of a true spiritual power more widely and more beneficently than it has yet done.

In this broadest aspect the work at the University must always be twofold. On the one hand, there is the work of independent research: and on the other hand, there is the work of general education. Neither of these works can be neglected without a real national loss; and

neither of them can be conducted elsewhere under the same salutary conditions as are imposed by the complexity, and by the traditions of university life. At the Universities special study is guarded on all sides from the perilous temptation of degenerating into onesidedness and arrogance by the free interchange of thought; and at the same time general education is brought into close communion with manifold forms of social life.

This latter fact is at present of primary moment. It is easy to appreciate the importance of the labours of the philosopher or of the scholar or of the physicist; and there is comparatively little danger as things are now that they will be left without encouragement at the Universities. There is more fear that the humbler and less conspicuous work of the teachers of average men should be underrated. It is no doubt to be desired that the intellectual standard for admission to the Universities should be raised; but even as it is I cannot but think that the power of the Universities for good is nowhere

exercised more largely than through the mass of graduates—they can hardly be called students—who would themselves find it hard to explain the subtle influences which have insensibly moulded their habits of thought and action.

The Universities indeed are not only a casual gathering of Masters and Scholars, they are bodies rich with the inheritance of a life of centuries. They sum up more completely perhaps than any other institution, not even excepting our National Church, all the past; and all the past is still energetic through them. This vital force is constantly operative even if it be undefinable. And though it may be quite impossible to determine the precise effect which the Universities have exercised upon the course of English history, no one, I imagine, would refuse to regard them as the most powerful instruments at all times for creating a true understanding between class and class, for deepening, that is, the conception of a national life, one in its most extreme multiformity. As the area from which university students are drawn becomes wider, this

influence will become more effective. More new elements will be brought within the action of the old forces, and the resultant will approximate more nearly to a representation of the highest thought of the whole empire.

It would be easy to point out evils in the present state of Cambridge. The multiplication of the subjects of study and the multiplication of examinations are real though perhaps unavoidable faults. The excessive importance attached to the minutest results of particular examinations is a greater and more urgent danger. But those who are best able to deal with these defects are most ready to do so. At the same time the several Colleges are already endowed with powers adequate for successful action. And as long as free scope is given for the exercise of these internal, spontaneous forces, the highest work of the University will remain possible. But the interruption of the old vitality by external pressure, the substitution of a 'system of results,' that is of mere examination tests, for a common life, the dispersion of the

corporate resources of the society, would destroy the very conditions through which this work is fulfilled.

Hitherto the changes which have been made in the constitution of the Universities, even the gravest, have been made in accordance with the wishes of important sections of their members. They have corresponded more or less with a growth of feeling within the bodies themselves, which has served to maintain the continuity of academic life unbroken. And they have been such that no one can consider them without acknowledging that the Universities are not backward in entertaining new ideas or slow in giving them a place in their system. These representative societies indeed are practically as wide as the nation itself, both intellectually and politically, and the public opinion which they embody may well be trusted to indicate future reforms when the hour shall come for them.

To mention one example only: at the present time there is a wide-spread desire that the Universities should contribute to the advance-

ment of higher education throughout the country in some other way than by receiving resident students. The desire is an instinctive homage to the Universities, which they on their part are eager to satisfy. But this they can do only by communicating to different centres the impulse of their whole life. Their dismemberment or the redistribution of their revenues would simply maim or destroy this life which is their true endowment. Concentration and not dispersion is the secret of their efficacy; and the changes which are required to increase to the utmost their educational, as well as their scientific power, must be made in this direction.

It may be frankly conceded that the Universities have often fallen short of that which has been within their reach, but even so their success in the fulfilment of their loftiest office is written in the history of the English people. They have at least in some degree brought together and interpreted and reconciled at once the studies and the thoughts of men, and men themselves. As the problems which spring out of the

relations of science, and life, and history become more pregnant with interest and more imperiously demand solution, the function of the Universities, as bodies in which all the past is brought into the closest connexion with all the present, grows of more sovereign necessity. With this prospect every one who loves them will labour to preserve them in their completest integrity, by shewing that every element in their constitution is instinct with fruitful life. And, to rise to the highest region of life and thought, no student of Theology who has been allowed to work at Cambridge in these later days will refuse to acknowledge with gratitude the increasing opportunities which are offered there for realizing the power of that final synthesis of thought and experience and faith, which is slowly unfolded through the ages, and yet summed up for us for ever in the Facts of our Historic Creed.

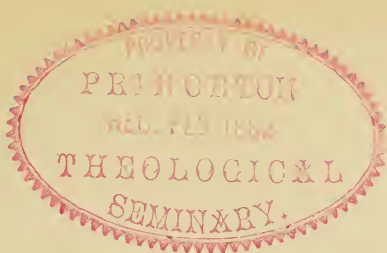
B. F. W.

TRINITY COLLEGE,
March 8, 1873.

I.

THE UNIVERSITIES IN RELATION
TO RELIGIOUS LIFE AT HOME.

*Preached before the University of Cambridge on
Advent Sunday, 1872.*



I.

THE UNIVERSITIES IN RELATION TO RELIGIOUS LIFE AT HOME.

ἡ ἡμέρα ἤγγικεν.

The day is at hand.

ROM. xiii. 12.

YEAR by year this advent greeting of St Paul comes to us with a clear revelation of the glories of our Faith. It may be indeed that our familiarity with the words dulls our sense of the promise which they contain. We look back perhaps with a vague imagination to some past change in which they found a partial fulfilment. We look forward with a languid hope to some future revolution in which they shall yet find their absolute completion. But this is not to exhaust their meaning. They are not for the past only or for the future. They express the law of

Christian life. Slowly as we are able to observe it, and gradually as our eyes can bear the growing splendour, the light is ever brightening towards the perfect day. In times of quiet we may be tempted to overlook the uniform progress: in times of storm we may be tempted to mistake darkness for night; but as we regard with wider vision the divine order of the world we learn patience without losing hope. If the fulfilment of the promise for which we once looked seems to be withdrawn as we move forward, the assurance that it will be fulfilled—that it *is* fulfilled—grows deeper and more inspiring.

At the same time we cannot but see that in the growth of Christendom there are times of transition, times of sudden passage, as it were, from darkness to light, from light to a fuller sunshine, partial dawnings of a new day, in which the Apostle's words have found inchoate and yet lasting accomplishments. So it was in St Paul's time: so it was at the fall of the old Empire: so it was in the 13th century: so it was

at the period of the Reformation. At each of these great crises heaven was opened to its immeasurable depths, and Christ came to His people, not indeed to establish their fancies but to satisfy their wants. And if once again we are called to live and work in the prospect of another such coming of Christ, we believe that as it has been so it will be now. If we feel the cold and the gloom; if sad thoughts crowd round us which seem to quench the light in which our fathers walked; if strange shapes bar the way and challenge the prerogatives of faith: then we can take heart from the past victories of Christianity. The light of the dawn is often first seen on the summits of the western peaks; and it may be that as we look back we shall catch glimpses of the new day in which those who come after us will rejoice.

And for my own part I cannot doubt that we do stand upon the threshold of a new age. I cannot doubt that GOD in His great love is waiting in this fulness of time to make known to us something more of the inexhaustible mystery

of the Incarnation. I cannot doubt that as before the birth of the new order will be accomplished in the midst of strife and distress and perplexity, men's hearts failing them for fear. But none the less I cannot doubt that we may hasten the great issue for which we look; that we may lighten the trial through which we have to pass; that we may avert some dangers and anticipate some blessings, if with open eyes and open hearts and a faith in the presence of the Holy Spirit we try to read what lies before us.

The lesson is enforced in many ways. To whichever side we turn we can see signs of the coming change. Step by step that vast silent continent, which has always been a name of mystery, is yielding up its secrets, and Africa is coming permanently within the influence of civilized powers. In India a people, before whose venerable antiquity our western kingdoms are but of yesterday, is moved as it has never been moved before with eager strivings for purity and wisdom. The first and the last of nations are seen by us to be waiting for that which cannot be far from

them, if we fulfil our work. The mists in which they are folded may be thick, but to the eye of faith they are already breaking.

Nor is it otherwise if we look at Christendom. I have no wish to read my own opinions in the dark words of prophecy, or to sit in judgment upon Churches. It may be impossible for us now to foresee to what end the revolutions which within the last three years have changed the face of Europe will be guided. But we dare not forget them; and if we wish to keep a living trust in GOD we cannot believe that their present results are permanent. The tyranny of authority in opinion, the tyranny of force in life, may not yet have actually reached ourselves, but it would be irrational even if it were not unchristian to rest content with the imaginary heritage of selfish security. If we know that our faith was designed to bring into unity the free and independent action of every part of our nature; if we know that it was designed to consecrate by an eternal sympathy the various elements of the commonwealth: we must be

prepared to vindicate the Truth. There is something to pray for and something to work for. We cannot accept as final alternatives for man abject superstition or open unbelief, despotism or anarchy.

It is impossible not to touch upon these distant symptoms of the coming struggle, but our own duty in dealing with them finds its fulfilment through the circumstances of our own country. And nowhere else shall we find clearer voices of warning and encouragement. The promise moves beside the peril. But for the most part, if we dare steadily to look forward, our fears are stronger than our hopes; and if I confidently point to the coming day I would not disguise the clouds which encompass its birth. Our perils indeed are obvious. Materially there is the concentration of wealth in fewer and fewer hands, while at the same time men are treated more and more as equal units in a sum total. Intellectually there is the hasty and restless striving to fashion a system of the universe by the extension of one method to all

things. Spiritually there is the separation of thought from action, of philosophy from life, which ends in the substitution of a sentiment or a doctrine for religion. In other words we are threatened by the supremacy of a false standard which destroys the conception of order: by a false unity which destroys the conception of creation: by a false worship which destroys the conception of sin.

But on the other hand the thoughts which are quickened by the contemplation of these dangers, and by the endeavour to understand the causes out of which they spring, stir in us those aspirations through which wisdom comes; and, unless I am mistaken, we are already gaining livelier, fuller, deeper views of our Christian Faith than have been hitherto revealed. They may be vague, but at least they are full of light. Never before have men been brought so near to the practical confession of the solidarity of life as they are now brought: never before have they been so firmly possessed by the sense of the ultimate cohesion of all that is unrolled

in long succession through the slow experience of men: never before has it been possible for others to feel as we can now feel, what is included in the communing of the individual soul with GOD. And these are Truths which are offered to us in the one central Fact of our Faith, which again we are preparing to celebrate. These are Truths able to train, to ennoble, to transfigure our actions, our thoughts, ourselves, in that more present kingdom of GOD towards which we look. These are Truths which self-restraint, simplicity and largeness of heart, warmth and tenderness of spiritual life can reveal and illustrate. These are Truths, to speak shortly, which the discipline, the studies, the friendships of our University seem to be fitted to create and to develope.

This last reflection is that which I wish to commend to you. The fewest words will suffice; for I ask you all to be my interpreters, each in his own heart.

1. It is needless then to dwell on the growing evils of the excessive concentration of

wealth. They spread far beyond the circle in which they arise. The very poorest are apt scholars in selfishness and self-indulgence. And I do not think it possible that the present state of things, by which the rich grow ever richer, and the poor ever poorer, and the mass of men surrender themselves to an imitative luxury, should continue long. We may sadly or wilfully shut our eyes to the terrible contrasts of life, but they are among us and they are active. And if we love our country, if we believe, as I do believe, that Englishmen are generous, and self-denying, and compassionate; if we find the spring of our own hope in the Gospel of the poor: shall we wait to be roused by some wild cry of numbers before we organize the ministry of love? Nay rather, I will trust that the younger among us may have the grace and the courage to use the opportunities and influences of this place as a training for their after work. Here at least we have glimpses of a lofty life, which is not dependent for its fulness on the accidents of social distinctions.

Here poverty is no reproach, and riches bring no title to superiority. In one way or other self-restraint, effort, hardness are familiar to us. It is true that, even in our body, luxury and display, poor affectations of a premature worldliness, have found an entrance. But if the old spirit of Cambridge is still present and energetic, these vices cannot either last or spread. There must be many eager for better things; and it is not too much to hope that there may be fashioned in us, by a little combination and a little boldness, the type of a simpler life, sterner and still tenderer than we have yet known, in which men shall learn not to shrink from the responsibility of command, nor underrate the nobility of service; in which laymen and priests shall be joined in the fulfilment of one supreme work; in which the consecration of the cross shall rest upon labour and upon pleasure; in which the words 'in Christ' shall be the bond of fellowship and the fountain of strength. Such a life, organized and spread, would carry with it the solution of our social

problems. Such a life answers to the true conditions of our life here. Here lie together in the richest profusion all the elements out of which it can be constructed; and here is that freshness of enthusiasm which is able to fuse and to animate them at the inspiration of faith.

2. In this way our University has a social office to discharge in preparation for the future. Its intellectual office is even more unmistakable. Thought soon passes into life, and the character of the coming age can be seen already in the modes of investigation which are shaping it. The last creative movement in Europe was the restoration of learning: out of that grew the Reformation. The method and the results of physical science which are ushering in the fresh crisis, are not likely to be less operative than the study of Plato. But we have the warnings and the encouragements of the 16th century to look back upon. And if our Universities contributed then to reconcile, at least in England, continuity with change, to preserve and to reveal the essential form of the one Faith which clothes itself in

many shapes, to vindicate for the old a place beside the new, to keep men's thoughts and sympathies at their highest and widest: so it may be now. We all remember how the study of Greek was discouraged and denounced: how the extravagance of its professors gave colour to the suspicion of its opponents: how for a time it seemed as if a flood of philosophic heathenism would overwhelm the West. But we remember also that these evils were partial and transient: we remember that Christianity, studied in the very words of Apostles, illuminated by ancient wisdom, placed in its due position to the order of the whole discipline of the world, has been since seen in the fulness of a majesty which was before unimaginable. And all this is a parable. We may be amazed and grieved at the haste and one-sidedness and intolerance of many popular teachers of physics: we may sympathize with the alarm of those who confound the facts of the science with the opinions of the student. But if we are touched by the spirit of this place, we shall be lifted up to a region above all personal

conflicts or interests. All Truth is ours; and we are Christ's. For him who believes in the Incarnation, it is not too much to say, that wherever something more is made known of the processes whereby GOD works in Nature, something more of the dependence of man on man, something more of the unity of our whole being, there, whether in contention or in sincerity, in ignorance or in knowledge, Christ is preached; and such a one rejoices as he looks onward beyond the storm and tumult—rejoices in the wider vision which he gains of the infinite perfection of the divine plan—rejoices in the closer sense which he realizes of his fellowship with the Saviour in Whom he lives.

3. No one will question the power of University studies to guide men to this large and firm faith. No one will question that Theology is now called to bring within its scope new thoughts and modes of thinking which have not yet been coordinated with the Faith. No one—no one at least who takes the trouble to ponder them—can question that the facts of Christianity

do deal by anticipation with the last results of speculation. But it is not so obvious how our students can be armed here against the third danger of which I spoke. It might appear that the very grandeur and vastness of the views of life opened to them would bring the temptation to linger over these, and turn them from the examination of their own hearts. The danger, I admit, is real; but in this case the character of early manhood comes to our help. Never, I think, is the consciousness of weakness and sin stronger than at that time. Aspirations are then as yet too fresh to have lost their charm; failures are not so overwhelming as to have checked endeavour. The young feel keenly what they might have done, and what they have done; but the contrast lifts them out of themselves. As years go on, we aim at less, we expect less. We learn to acquiesce in a lower standard: we grow content with poorer achievement. Our work, our inclinations, the vicissitudes of life isolate and narrow us. There is no succession to the old friendships. There is no

return of the old communings of fresh resolve. But as long as youth is left us even in failure the confession of great thoughts seems to be natural. There is still an intensity of life which moves us, even through defeat, to lofty designs. The complete sacrifice of all we are and all we have continues to be possible, I had almost said easy. Many of us, as we look back to the time, my younger friends, when we occupied your places, see in that the source of all that we have been able to do, and the promise of much that we have left undone. But to you the promise assures, as we trust, a worthier accomplishment. And if there is any force in circumstances to nerve for action, the magnitude of the crisis at which you are called to take your part in the actual fashioning of the future must bring out every power. Events move now with a rapidity which will give no time for preparation when you have once taken the field. The thoughts of yesterday seem old to-day, and to-morrow they will be taken up into some wider view. But amidst all the shakings of society,

amidst all the revolutions of thought, our Advent message remains sure—sure in the completeness of its one perfect accomplishment, sure in the hope of each successive manifestation of its power: *the day is at hand*.

Strive then, by the strength of that Faith, so to live, that you may be able, when you leave us, to shew to the poor a type of life, pure and lofty, which does not depend upon mere abundance.

Strive to keep open every avenue of truth without fear and without suspicion, as knowing that all partial truths will deepen and illuminate your knowledge of Him who is the Truth.

Strive to preserve clear and effectual, even when your imagination travels most widely, the sense of your own personal relationship to GOD in Christ.

This, it seems to me, our common life will enable you to do; and as you so strive you will bring nearer the dawn of that brighter day for which we are waiting and which this season promises.

No nation, no church, if I can interpret the past, was ever called to fulfil a greater work than that to which the English nation and the English Church are now summoned. There are indeed divisions, distractions, jealousies among us: there is impatience and uncertainty: there is a natural clinging to the old which is passing away: there is an instinctive fear of the new which is not yet fully known. But all these movements and misgivings are the restlessness of half-awakened life. We can bear them because we know what they portend. The Spirit of Christ is with us; and His promise leads us on, so that we can comfort one another still when the gloom is heaviest with the apostle's words: *the day is at hand*.

The day is at hand. That is the watchword of our preparation. We must be inspired with a real sense of the grandeur of the cause for which we work. It is not sufficient that we should note the course of events and meet changed circumstances by improvised expedients. We must labour from the first to gain a clear per-

ception of the end towards which we are moving. We must know no rest till our Faith is embodied in our conceptions of national and religious policy. So shall we gain energy for our little labours by the vision of the magnificent issue to which they contribute.

The day is at hand. That is the confidence of our labours. It is not that we are receding hour by hour farther and farther from the light. It is not that the evening will close for ever over an unaccomplished task. We know and live as knowing that an age of fuller glory is coming to the world. Nations rise and fall, but the brightness of our Faith grows by an unchanging law. Every scattered ray in which we rejoice will go to increase the splendour that shall be. Perhaps we shall not see the mode of transfigurement, but we are sure that there can never be one lost truth.

The day is at hand. That is the discipline of our lives. The light of the day is the manifestation of the Lord. And that manifestation to each one of us, as to the world, is made in fire, which

will consume all that is unable to bear the divine presence. If then we are severally without Christ the prospect of that day is intolerable. But if we are in Him, this thought itself, even in the sharpness of 'keen and subtle pain,' is the assurance that we shall be made like Him: if we are in Him we can offer our work to His chastening love, as knowing that He will purify and save both us and it: if we are in Him we can bear cheerfully the cold mists which go before the dawn: if we are in Him we can wait without impatience, and rest in the certainty that His will finds its fulfilment. Conscious of our own failures, saddened by evils with which we cannot cope, perplexed by uncertainties which we cannot resolve, we shall repeat one to another, with a faith which reaches from the fortunes of a universe to the destiny of a single soul, the burden of our Advent message: *the day is at hand.*

Lord, *in Thy light shall we see light.*

II.

THE UNIVERSITIES IN RELATION
TO MISSIONARY WORK.

*Preached before the University of Cambridge on the
Second Sunday in Advent, 1872.*

II.

THE UNIVERSITIES IN RELATION TO MISSIONARY WORK.

ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

In him shall the Gentiles trust.

ROM. xv. 12.

LAST Sunday I endeavoured to indicate some of the ways in which the conditions and powers of our life here may be made to contribute towards the solution of the social, intellectual and religious problems which even now disclose to us the prospect of a new age of the Church. I endeavoured to shew that, without indulging in any visionary schemes, we may look for the establishment of a simpler type of life among us which shall open the way to a permanent adjustment of the duties and the rights of wealth and labour. I endeavoured to shew that we

must be faithless to the spirit of our studies no less than to the spirit of the Bible if we do not eagerly, and yet with watchful patience, gather within the domain of Faith every fragment of true knowledge. I endeavoured to shew that the freshness and tenderness of the first enthusiasm of devotion offer to our society the substantial promise of that Christian heroism, which, as it has been victorious in every crisis hitherto, cannot fail us in this latest trial to which the Church is summoned. Such reflections may seem to be general and vague; but the broadest view of our position is not seldom that which is also the most practical. When we look inwards on self we are apt to see nothing else: when we look outwards on the whole revelation which GOD has been pleased to make, self is transfigured into a part of a grander unity.

To-day, however, I wish to narrow the range of our thoughts. I wish to direct your attention to one section of that magnificent work which lies before the English people and the English Church: and of this to that one aspect only

which belongs peculiarly to ourselves. I wish to suggest to you some considerations on missionary work in connexion with university work; to point out, as I may, how we can with GOD'S blessing supply something which is yet wanting in the teaching of the nations; how we can offer of the ripest fruits of our labours that which may become the seed of a distant harvest.

The subject is one which is brought very solemnly before us during this Advent season. The urgency and the certainty of a vast want have constrained us to combine in the sacrifice of a common supplication. An effort of charity has helped us to realize a unity deeper than our differences. And in this way we may be led to hasten the accomplishment of that for which, as I believe, a world is waiting. We are all familiar with the commonplaces on English dominion, and commerce, and energy. But the facts which they express are symptoms only and signs of that which may be. If we interpret them aright, they point to the possibilities of a spiritual office of the nation as yet unfulfilled.

It may be that times of disaster and loss will be required to dissipate the crushing weight of mere material prosperity, before we can enter upon our higher apostleship. It may be that our accumulated wealth and power will be consecrated as instruments of divine service. The future alone can shew what discipline will make our ministry efficient. But this at least is sure, and this may supply the inspiration of our lives, that by our history, by our constitution, by our catholicity, GOD has fitted us as a people and as a church to be the missionaries of the world, to be the interpreters of the East to the West, and of the West to the East, to be the witnesses and heralds of truth recognized as manifold.

It is unnecessary for me to indicate here the grounds on which this conclusion rests. They lie open in our annals. And if our endowments are unquestionable, it seems to be no less certain that the proper time has come for employing them. The shaking of the Eastern peoples is, as we believe, the prelude to their offerings of devotion. The rapid spread of the Brahmo-

Somaj, the energy of the Mohammedan revival, shew that the strivings after the knowledge and the service of GOD are growing intenser in strange religions. And the fault must be ours if any who will to do the will of GOD, who contend passionately for a closer relationship with Him, who long to transfigure their life by their belief, do not find in the Gospel of the Incarnate Word the satisfaction of their longing, the realization of their hope. The sentence stands written for our abiding comfort: *In Him shall the Gentiles trust.*

How then can the Universities, how can Cambridge, take a due part in that which as a people we have to do?

It would be unnatural for any one who has been allowed to work with the help of every appliance and every encouragement, to say one word which might appear to detract from the honour of those who have entered on untried fields; who have willingly offered, often alone and unsupported, all they were and all they had, for the cause which they had undertaken. Still the

experience and the difficulties of these apostolic pioneers of faith enable us, who look on their labour from a distance, to draw some lessons for the future from their delays and disappointments; and if we can profit even by their failures, they will not have toiled to no purpose. For it may be doubted whether life has any greater reward than this, that we should know that those who come after us will find the path of truth a little more plain, the rule of action a little less tangled, than we ourselves have found it. The men who made that living way on the breach at Badajos did not die in vain.

From this point of view we may without ingratitude notice some defects in our missionary work which academic coöperation would tend to remove. There is need in it, as I am forced to think, of a clearer understanding of the old faiths, and of a livelier sympathy with the peculiar religious instincts to which they correspond. There is need of a more distinct apprehension of the social power of Christianity. There is need of a more systematic effort to

evoke rather than to mould native pastorates. In all these respects, I cannot but believe that the Universities are able to take a characteristic share in foreign evangelization. And those who love Cambridge best—those who feel with the most thankful confidence that power has been entrusted to her to meet the religious wants of our own age—must be ready to labour that her peculiar influence may reach throughout our empire. Something will be gained if each solitary minister of Christ on the outskirts of civilization may be sure that he can command all the resources of counsel and knowledge which belong to this great Christian body.

I. Our missionary teaching hitherto has been, I say, for the most part too defined and traditional. We have inherited a priceless treasure of elaborated doctrine, which represents the experience, the thought, the character of the West. We feel, more or less distinctly, how every detail of it is a pledge that Christianity answers to our special wants. We know that it has grown with our growth, even if we are

tempted to overlook the present energy of the Divine Spirit by Whom it has been shaped. Our first impulse therefore is to offer exactly that which corresponds with our own position to men who are wholly different from us in history, in faculties, in circumstances of life. But in so doing we really contend, as far as lies in us, to impoverish the resources of humanity. We do dishonour to the infinite fulness of the Gospel. We forget that the value of words changes according to the conditions under which they are used; that the proportionate value of doctrines, if I may so speak, varies with the vicissitudes of the spiritual state; that our common manhood, which Christ redeemed, presents only in separate parts the whole richness of its capacities and wealth; that our essential Creed is a creed of facts which speak at once in the fulness of life to every form of life. The different characteristics of Greek and Latin and Teutonic Christianity are a commonplace with theological students; and can we doubt that India, the living epitome of the races, the revolutions, and

the creeds of the East, is capable of adding some new element to the completer apprehension of the Faith? Can we doubt that the intellectual and spiritual sympathies of its leading peoples are with Syria and Greece, rather than with Rome and Germany; that they will move with greater freedom and greater power along the lines traced out by Origen and Athanasius, than along those of Augustine and Anselm, which we have followed? Orientals, in a word, must be guided backwards, that their progress may be more sure and more fruitful. If we could establish the loftiest type of western Christianity in India, as the paramount religion, and it is, I believe, wholly impossible to do so, our triumph would be in the end a loss to Christendom. We should lose the very lessons, which in the providence of GOD India has to teach us. We should lose the assurance of true victory which comes from the preservation and development of every power in the new citizens of the kingdom of Christ. We should lose the integrity, the vitality, the infinity

of our faith, in the proud assertion of our own supremacy.

If then England is to aim at this highest form of mission-work, this dynamical realization, so to speak, of the hope of the nations, the Universities can fairly claim the privilege of directing the effort. Here we are bound to co-ordinate all the methods and results of knowledge. We are bound to study the course of revelation in its manifold stages, and to place each fresh gift of GOD in its due relation to those who received it. To us theology appears of necessity as the crown of all the sciences, the one light which animates them with one life. To us the Incarnation, the Passion, the Resurrection of Christ, naturally appear in connexion with the aspirations, the bold guesses, the pathetic confessions of every age. What more is needed? We have among us teachers ready to contribute their manifold experience. We have students fitted to embody in a thousand different ways the great fact that the missionary work is the communication of a life and not of

a system. We look round, and the prayer of the Psalmist becomes our own: '*O Lord, how long?...Let Thy work appear unto Thy servants, and Thy glory unto their children.*'

2. But again our missionary teaching has been too individual. It has been generally isolated in its range and in its application. Yet Christianity, like man himself, is essentially social. We are charged to proclaim a kingdom and not a philosophic creed: not Truth in the abstract, but *Truth in Jesus*; Truth realized in Him, who is indeed man no less than GOD. Our message ought to go forth from a society, and call men to a society. Wherever an English community exists, there is a true missionary power for good or for evil. From this, and through this, access is opened, not to one class only, but to all. The complete embodiment of the Christian life offers a vantage ground for the employ of every gift in the divine service. A representative Church, strong with a mature life, is able to shelter without overpowering the young Church which grows up about it. The

principle holds good everywhere; but in India, where religion and life are one, our hope of permanent evangelization must lie in offering Christianity in that form in which it can cope with the deepest evils of the State. The Church alone can overcome caste, by substituting the idea of divine brotherhood for the isolation of supposed spiritual descent: the reality for the counterfeit. Overpowering as the task may seem, it ought to be faced. We must conquer India by meeting, and not by shunning, that which is strongest in it.

The question has an ecclesiastical significance of which I do not now speak. At present I am concerned only with the social power of the Christian organization; and in this respect the power of our common life here may do far more for missionary enterprise than it has yet done. Let the great questions of colonial life once take their place among us; let them be considered fairly in the light of our faith; let it become habitual to us to regard all the interests and all the charges of duty as converging to one end;

and our missionaries will find that they have allies among our sons more powerful than themselves. Our faith will be seen everywhere to be a life, and not a system—a life embracing every product of thought, and quickening every form of social existence. This is, no doubt, a very lofty and comprehensive ideal of missionary work, but it is one which ought to be kept resolutely in view. There is a constant temptation, which we all feel in one way or other, to avoid the hardest forms of the problems which are offered to us. We are always looking for docile hearers and for direct influence. After a first disappointment we are inclined to stigmatize as pride what may be after all the stern self-distrust of a sad heart. There is need of something more than the personal message of the individual preacher. And even when movement seems to be slowest the power of Christ embodied in His Church will bring patience and sustain strength.

3. Hitherto, so far as I know—and this is my third point—our missionary teaching has

failed also in this: it has been not only secondary and individual, it has been also denationalizing. It is very difficult for us to appreciate the overpowering effect of a dominant class in enforcing their own beliefs. It is even more difficult to apprehend the relative shape which these beliefs assume in the minds of alien races. If then, as I have said, we are ourselves in due time to draw from India—to speak only of that empire which GOD has committed to our charge—fresh instruction in the mysteries of the divine counsels; if we are to contribute to the establishment of an organisation of the Faith which shall preserve and not destroy all that is precious in the past experience of the native peoples; if we are to proclaim in its fulness a Gospel which is universal and not western; we must keep ourselves and our modes of thought studiously in the background. We must aim at something far greater than collecting scattered congregations round English clergy who may reflect to our eye faint and imperfect images of ourselves. We must watch carefully lest

Christianity should be regarded simply as the religion of the stronger or the wiser. We must take to heart the lessons of the first age, lest we unconsciously repeat the fatal mistake of the early Judaizers, and offer as permanent that which is accidental and transitory. We must adopt every mode of influence which can be hallowed to the service of the Faith—the asceticism—the endurance—the learning which are indigenous to the country. We must follow the religious instincts and satisfy the religious wants of Hindu and Mohammedan through the experience of men from among themselves. We can in some degree, as the Spirit helps us, teach the teachers, but we cannot teach the people. The hope of a Christian India lies in the gathering together of men who shall be, to quote the words of a native journal, “as thoroughly Hindu as they are Christian, and more intensely national than those who are not Christian.” The schools through which they shall be trained may be inspired by learning, like that of Clement, or by labour and discipline, like that

of Benedict, but they must be such as to bring the Faith into living harmony with the characteristics of the race. And if the Universities can, as I have tried to shew, contribute to the efficiency of missionaries by making the results of wide and ripe study bear upon the methods and the substance of missionary teaching—if they can reinforce the ranks of our true evangelists by bringing the problems of colonial life within the scope of their studies, they have in schools for a native pastorate an object of special sympathy. If any one work belongs more properly than another to our “ancient and religious” bodies, it is that they should kindle elsewhere the light by which they live: that they should be diffusive sources of spiritual vitality: that they should foster and quicken all that the past offers in every place for present use. And there is nothing that I should desire more earnestly for Cambridge; there is nothing, as I think, which would give more vigorous intensity to her national influence; nothing which would tend more to preserve and deepen that grandeur

which ought to be the characteristic of her teaching, than that some school of Indian students should be formed and sustained to witness to her devotion and to represent her spirit in the East. We should gain by being brought into closer connexion with men among whom the "struggling, hard-working, hard-living scholar" is the noble ideal of the race: they would gain by feeling that they were called into actual fellowship with a centre of the religious thought of England.

To organise such a school, appears to me to be the true University mission. For it is, in some degree, to offer to God the firstfruits of the best which He has given us. There is other work to be done abroad, but the Universities should aspire to that which is most difficult; to that which calls for their peculiar gifts; to that which may consecrate, so to speak, their proper work at home. And is it too much to hope that we may yet see on the Indus, or the Ganges, some new Alexandria?

I know how many appeals have been made

lately to the generosity of our University. I have no desire to divert into new channels alms and energies which are already offered to mission work. Yet, at this season, I cannot but hope that there may be some among us to whom further sacrifice may not be ungrateful; some, who knowing what this place has been and is to themselves, can imagine no higher privilege than to communicate as they are able the fulness of her life to our Indian Empire; some who feel that the great and ancient schools of our English pastorate are essentially incomplete till they are represented elsewhere by schools through which they shall contribute their resources to the solution of new problems of religious life.

The conversion of Asia is the last and greatest problem which has been reserved for the Church of Christ. It is through India that the East can be approached. It is to England that the evangelizing of India has been entrusted by the providence of God. It is by the concentration of all that is ripest in thought, of all that is

wisest in counsel, of all that is intensest in devotion, of all that is purest in self-sacrifice, that the work must be achieved. Can we then fail to see what is required of us? Can we fail to recognize what we have to give?

However unworthy I am to plead such a cause, I must speak of the fulness of my heart. I must ask, not less through the love which I bear to Cambridge, than through the sense which I have of the office of England, for your thoughts, for your offerings, for your prayers, in furtherance of such a plan as I have indicated. Others will point out far better than I can how it may be realized. It does not, as far as I can judge, call for anything beyond our means. And this Advent will have come to us with a corporate blessing, if, through the teaching of the season, our University shall be guided in such a way, to take her place in the front of Missionary work. So we shall be better enabled to feel ourselves, and to confess to the world, that all that is noble, and pure, and true, is tributary to our Faith: we shall see farther

than we have yet seen, into the distant glories of the mystery of redemption: we shall gain energy from the impulse of movement, and strength from the assurance of victory: we shall be cheered with an access of life, from the overflow of the life which we have given: we shall know, and not believe only, that the Spirit of God is with us.

The need is urgent but it is inspiring. The time is short, but spiritual progress is not gauged by temporal measures. The work is arduous, but our strength is the strength of the Incarnation.

The day is at hand; and therefore a fresh glory of Christ shall follow our time of waiting: *in Him shall the nations trust*; and their hope shall not be unaccomplished.

III.

THE UNIVERSITIES AS A SPIRITUAL POWER.

*Preached at the Commemoration of Benefactors in the
Chapel of Trinity College, Cambridge, Dec. 15, 1868.*

III.

THE UNIVERSITIES AS A SPIRITUAL POWER.

ἡ κεφαλὴ χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμο-
λογούμενον καὶ συνβιβαζόμενον...τὴν αὕξησιν...
ποιεῖται...

*...the head, even Christ: from whom the whole body fitly
joined together and compacted...maketh increase.*

EPH. iv. 15, 16 (comp. COL. ii. 19).

THERE can be no doubt that the familiar image which St Paul here uses is far more significant to us than it was to his first readers. The necessary action of Christianity during eighteen centuries has enabled us to see more clearly than they could the moral and spiritual connexion of the different elements of life. The faithful study of the external world has defined within certain limits the physical laws by which man is bound to his fellow-man and made de-

pendent on the circumstances in which he is placed. A large experience of social life has revealed, at least in general outline, the variations in form under which the same spiritual powers are manifested at different epochs, and shewn that these also are subject to their proper laws. For us the individual is no longer an isolated unit, but a complicated result of an enormous past, inspired at the same time with a personal will, which makes him a source of influence for an immeasurable future. For us the State is no longer centralized in one despotic power, but broken up under manifold governments which express, or tend to express, the characters and aspirations of different nationalities. For us the Church is no longer contemplated under the one formal type of the Old Covenant, but as a divine society, growing with the growing ages, and revealed at each crisis of history with the power needed to control its issue.

This being so, it is impossible that we should not find a deep meaning in the Apostle's words

hidden from earlier generations, when we think what we are, and what we know life to be ; and as we ponder them they must seem to be full of hope still unrealized. They speak to us of an unseen, personal Centre of our higher being (*κεφαλή*), in Whom the complicated functions of existence are harmonized, and from Whom these derive their energy. They speak to us of a divine growth (*ἡ αὔξησις τοῦ θεοῦ Col. ii. 19*), specific and yet multiform, which implies progressive assimilation and constant change. They speak to us of a ministering and coordinating power (*συναρμολογούμενον [ἐπιχορηγούμενον Col.] καὶ συνβιβαζόμενον*) in every part of a vast body whereby the whole is sustained and moulded in perfect vigour and in perfect beauty. The student of nature may recognize willingly or unwillingly the inevitable conditions by which man is dependent on man, and race on race : the student of morals may feel after that common life which is alone adequate to satisfy the wants and control the powers of the individual : the student of theology may shrink from conclusions

and speculations which appear to abridge the completeness of personal responsibility on which all spiritual life is based ; but here the interdependence of men is proclaimed by anticipation not as a difficulty but as an encouragement, and the idea of humanity is seen to be no longer an abstraction but a fundamental fact of the Christian faith.

So it is that I have chosen this phrase of St Paul to give a character to our thoughts to-day. To-day, if ever, the boldest aspiration is for us a pious duty. The past and the future of the great society which we are now allowed to represent command us to contemplate the highest possibilities of life ; and every special circumstance by which we are surrounded, whether by menace or by encouragement, rouses us to prepare for a crisis of unparalleled grandeur. It is just fifty years since De Maistre in reviewing the future of Europe said¹ that England was 'destined to give the impulse to 'the religious movement then in preparation,

¹ *Du Pape*, p. 374 (ed. 1860).

‘which should be a sacred epoch in the annals
‘of the world ;’ and these fifty years have gone
far to confirm his assertion. To fulfil it rests
now, I believe, in no small degree with our
ancient Universities. These magnificent societies,
which are themselves the monuments of the
ancient spiritual power of England, contain
within them the elements of a new spiritual
power fitted to deal with the problems of our
own age. Nowhere can we find more clearly than
in them the characteristics which mark our
national endowments and our national calling.
They witness to continuity by an uninterrupted
life which has found scope for a healthy
development through every period of change.
They witness to catholicity by the records of
their foundation and the large scope of their
teaching. They witness to the Christian
destination of all labour by claiming for
every public act the consecration of a
divine blessing. And that which is true
of the whole body is true in an especial
degree of our own society. The very
Chapel within which we are gathered,
begun by Mary and

finished by Elizabeth, is a record of a vital power too strong to be checked even by a religious revolution. The thanksgiving which we daily offer in our Hall embraces in grateful veneration the names of men who had little else in common than active goodwill for our foundation¹. The monuments by which we are surrounded shew that we claim as our own the philosophers who laid the foundations of modern science and marked them with the cross².

¹ Infunde quæsumus, Domine Deus, gratiam tuam in mentes nostras, ut his donis datis ab *Henrico Octavo*, Fundatore nostro, *Regina Maria*, *Edvardo Tertio*, et *Hervico de Stanton*, aliisque Benefactoribus nostris, recte ad tuam gloriam utentes, una cum illis qui in fide Christi decesserunt ad cælestem vitam resurgamus, per Christum Dominum nostrum. *Amen*.

Hervey of Stanton († 1327) was rector of East Dereham, and afterwards Chancellor of the Exchequer and Chief Justice of the Common Pleas. A suit was raised against his executors for the costly expenditure at his funeral. It was replied that he was duly buried 'more magnatum Angliæ.'

² The words of our representative men of science, BACON, RAY (who rarely receives due honour), and NEWTON, may be quoted :

'This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense and the kindling of a greater natural light, anything of incredulity or intellectual night may arise in our minds towards divine mysteries. But rather that

To realize in the present this priceless inheritance is the natural office of our University and of our College. It is their natural office, and the religious future of England depends, as I believe, upon the mode in which it is fulfilled. If we are to use faithfully all the past as the source of principles and not of patterns of action: if we are to co-ordinate every fragment of truth without suspicion and without prejudice: if we are to retain and extend our belief in the supreme sovereignty of the Gospel

by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's.'—BACON, *The Student's Prayer*.

'Rationes autem quibus præcipue permotus amicorum precibus cessi et consiliis obtemperavi fuere sequentes:

'Primo Divinæ gloriæ illustratio. Cum enim inexplicabilis stirpium varietas, eximia pulchritudo, mirus ordo, immensa utilitas, infinitæ Supremi Opificis potentiæ, sapientiæ, bonitatis, luculentissima indicia et argumenta sint, qui materiam hanc pro divinitate tractabit, attributa illa omnibus una agnoscenda, conspicienda, veneranda proponet.'—RAY, *Hist. Plant. Præf.*

'[Deus] omnia regit non ut anima mundi sed ut universorum Dominus... Veneramur autem et colimus ob dominium. Colimus enim ut servi; et Deus sine dominio providentia et causis finalibus nihil aliud est quam Fatum et Natura.'—NEWTON, *Principia, Schol. s. f.*

over all thought and action and being; the teaching and the impulse must be *here*. The University must claim a throne long vacant, and appear to be, what in some sense it cannot but be, an organized 'spiritual power.'

The meaning of the phrase has indeed been unduly narrowed in later times. Yet it is evident that there are two main functions of the spiritual power. It has a ministerial office and it has an intellectual office. It is charged to perform sacred duties, and it is charged also to guide opinion. For a time, during periods of transition or preparation, both functions may be discharged by the same organ; but in this, as in every case, the highest development is marked by the specialization of action. As thoughts widen, a regular clergy, so to speak, rises beside the secular clergy; and men who devote their energies to the pious duties of divine ministration are fain to look to others with ampler leisure and wider opportunities for the fulfilment of an intellectual work of which they may receive the fruits.

It has been so in past time ; and yet for the present we seem to be abandoned to anarchy. No great body assumes to itself the ennobling prerogative of guiding thought by interpreting on a large scale the lessons of history, by gathering together on one stage the manifold results of observation and inquiry, by impressing upon those who go forth to labour the eternal destiny of effort. As a necessary consequence energy is misdirected, faith is shaken, and individualism cramps the highest natures. Not to improvise a solution of a grave social question on abstract principles is treated as incompetence: to suggest that no one science is absolute in its method or in its results is stigmatized as dishonesty: to strive upwards in the ministry of life from man to humanity, to the world, to GOD, holding fast each assured result, and recognizing truly the relation between the evidence and the conclusion, is condemned as mysticism. Action, even with the leaders of opinion, outruns thought. Administration is mistaken for government. Those who might be great teachers are

content to be indifferent practitioners. The vivifying and progressive power of counsel is postponed to the constraining force of command. Political remedies are proposed as adequate for spiritual evils. An empirical system is substituted for a disciplined life.

Now it is not too much to say that the Universities, and the Universities alone, can remedy these evils. And for this end no change is needed in their constitution: no revolution in their studies: no modification of their essentially religious character. We ask only that they interpret to our own age their history, their scope, their spirit. We ask that they teach the relativity of all human developments, as opposed to finality, and thus guide action. We ask that they teach the catholicity of study, as opposed to dispersiveness, and thus guide thought. We ask that they teach the spiritual destination of every personal effort, and of every fragmentary inquiry, as opposed to selfish isolation, and thus, not indeed consecrate being, but reveal to all the fulness of its divine grandeur.

Each of these points, clearly indicated to us in the words of St Paul, seems to claim a few words of explanation.

We ask then first that the Universities as a spiritual power teach the 'relativity' of all human development. The position which ancient languages and literature have always occupied in them is a pledge that they recognize what has been called by a profound instinct 'humanity' as the basis of their teaching. But the exigencies of direct education have a tendency to narrow the limits of this vast subject; and we have suffered, suffered grievously, from the undue contraction of the rich field of historical labour. We have lost, or are on the point of losing, that encyclopædic conception of the life and monuments of antiquity which is alone sufficient here. For purposes of elementary discipline it may be, it must be, well to concentrate attention on the details of language, and on the highest models of style. Grammatical precision and cultivated taste are unquestionably the essential foundation, but these are nothing more than the foun-

dation of classical learning. If the University exercises upon these studies her spiritual prerogative, she will shew that the subtlest delicacies of expression, the noblest masterpieces of literature belong to and spring out of a slow national growth, and pass away in a slow national decay: she will shew that the fragments to which she directs her students *are* fragments, and can then only be fully understood when they are referred to their proper place in the organic whole from which they are taken: she will shew that form and thought have ever continued to work from their first embodiment, rising again in the crises of human progress transfigured and yet the same: she will shew that for us the value of the great past to which they witness is vital and not regulative, that the high level to which they raise us is a vantage-ground and not a place of rest, that in all and under all we must look patiently till we discern that soul of man, manifested now in this shape and now in that, which has its being and lives in GOD.

At present we are exposed to two great

dangers which this spiritual interpretation of earlier times may avert. On the one hand a powerful school of politicians aims at reconstructing society independently of history. On the other hand a powerful school of churchmen aims at regenerating society by reproducing the past. Both efforts for the time may be disastrous, though in the end they must be alike futile. In life there is no fresh beginning. In life there is no possibility of repetition. But if once we rise to the ennobling contemplation of the life of the society, of the nation, of the race: if we open our eyes to the magnificent spectacle of its rich variety and absolute coherence: if we recognize the manifold significance of the long ages which we are enabled to study, and the necessary filiation of thought on thought and act on act, attested by the imperishable records which we are charged to interpret: we shall be made strong to do our own work, and we shall be made wise. A sense of reverence will move us to the undertaking. A sense of proportion will guide us to the accomplishment. What has

been we shall acknowledge to be irrevocable and feel to be operative. Antiquity will be to us as our own youth, rich in hope, in vigour, in aspiration, which mature age is called upon not to condemn or depreciate, not to vainly regret or still more vainly rival, but to fulfil with sober progress and to crown with ripe achievement.

This then appears to be the first work of the University as a spiritual power, to connect its literary teaching both in form and purpose with the whole progress of humanity. But it has also to coordinate the various departments of science. For we ask again that the University should openly recognize and teach the catholicity of study. And it may seem to some that this latter work is even more urgent than the former. It is at least not less perilous to misunderstand the relations of the different groups of facts which we are allowed to investigate, than to neglect the signs and lessons of human progress. To speak of the imaginary conflicts between 'science' and 'religion' may be humiliating, but we must face the humiliation till we have re-

moved the misconceptions which have given to them a semblance of reality. And the character of Cambridge studies seems to me to make success in this respect comparatively easy here, which elsewhere might appear difficult or hopeless. The close juxta-position of the extreme types of science, of abstract mathematics on the one side and of historical philology interpreted in the large sense already fixed, on the other, must force us to consider the enormous differences in subject-matter and in method by which the several members of the scientific hierarchy are separated. Thus we are enabled to meet at an advantage two intellectual dangers of immediate urgency. We are prepared to reassert the right of distinct types of phenomena to be regarded as materials for scientific study, when an exclusive predominance is claimed for one type. And, again, we are guarded against the temptation to admit any one method as absolute.

Very much remains to be done in adjusting the limits of the different sciences, but with these I am not concerned now. It is enough to notice

that the facts which arrange themselves round the three final existences which consciousness reveals, self, the world, and GOD, spring from different sources, are tested by different proofs, and in their proper nature can *never* interfere, because they move in distinct regions. The first group rests on consciousness alone, and includes all the results which follow from the analysis or combination of the laws of human perception and thought. The second group is subject to these, and resting on observation defines with ever-advancing clearness the relation of man to the world of sense around him. The third group is conditioned by the two former, so far as its form is concerned, and resting on revelation connects the seen with the unseen, the temporal with the eternal, the finite with the infinite. The method in the first case is deductive, in the second inductive, and in the third, if I may coin a word, adductive, for it reposes on the personal apprehension of a divine fellowship. And these three methods rightly apprehended are not antagonistic, but comple-

mentary. No one is universal; but together they bring within an intelligible order whatever man can learn of thought and action and being.

And if we view these great divisions of truth in the light of history, we shall observe at once that the verification of which they admit is generically different. The first is reducible in every case to elements which are inconceivable otherwise. The second is purely experiential, and there is no reason, as far as we can see, why the phenomena which it classifies and connects should have been of one kind rather than of another. Thus the laws under which its phenomena are included depend on observation alone, which may be capable of indefinite repetition in the less complicated sciences, or is essentially unique in sociology. And though by considering the action of certain definite forces we can construct abstract sciences which we are constrained to regard as necessarily true for us, yet in practice we can never be sure that we have taken account of every element which may modify the result; and the capacity

for modification varies directly with the complexity, that is, with the nobility of the phenomenon to be examined. The third division has something in common with both the other groups: its elements are supplied partly by human nature, which at least ratifies certain moral principles, partly from experience, which shews in what way the idea of the divine has been brought home to men under various circumstances. But from the nature of the case the verification must here be personal and not universal. The judgment of conscience and the conception of GOD are progressive and relative. Both claim to penetrate beyond the present order, and just so far as they serve to realize to us the unseen and the eternal they must transcend the criteria of sense, and introduce elements not included in the constitution of our own minds.

If this is so, it follows that when we have learnt to regard the whole range of the subjects with which man can deal—whose knowledge always must be human, and not absolute—

beginning with the conditions of thought and observation, and reaching over the visible on to the invisible: when we have ascertained that each superior science as it ascends in the scale, including those below, becomes more modifiable and less capable of practical verification: when we have recognized that theology is itself a science, and religion the final synthesis of all the sciences; we shall labour on each in our own narrow spot chastened, strengthened, elevated:—chastened, because we shall never forget that we see but little out of a vast field, and work but in one way out of many:—strengthened, because we shall know that our efforts are not ours only, but represent in a great measure the successes of those who have gone before us, and prepare the successes of those who shall come after us:—elevated, because we shall see that our part in the whole sum of life, however humble, has an eternal significance not for ourselves only but for our race.

For we ask, lastly, that the University as a spiritual power teach the divine destination of

labour. The subdivision of study which tends to narrow us intellectually, tends also to narrow us morally. We lose the sense of proportion, and we lose the sense of fellowship. But the remedy lies near at hand. The very speciality of our operations must from time to time force us to acknowledge that we are joint-workers in a body from which we receive infinitely more than we can ever repay. And when this idea is once firmly grasped, the peril of isolation is gone. The student rises to the dignity of a minister of Christ in humanity: work becomes sacrifice: distinctions of office as great or small are lost in the transforming glory of supreme devotion.

It is indeed presumptuous to mark out beforehand the limits of fruitful service. Experience shews us that we are poor judges of the results of patient toil. But we may claim that each worker shall be called upon to realize the social character of his work: to look habitually away from himself to the great body whose minister he truly is: to discipline his vigour

by casting off all that is selfish in the choice, or in the accomplishment of his task. There is not only a tendency in the individual student to press his particular inquiries too far, but there is a general tendency to extend the sway of one science into the domain of that which borders upon it. To take only the most general examples, materialism is an invasion of theology by physics: pietism is an invasion of physics by theology. And even if there is no actual trespass, it is as perilous to study a lower subject without regard to the higher, as to study a higher subject without regard to the lower. Thus there is need, in any engrossing intellectual pursuit, of a personal discipline, and (so to speak) of a collective discipline. When once this is recognized, Theology, the science of revelation, will be seen in the grandeur of its true office; and Metaphysics, the science of introspection, and Science, popularly so called, the science of observation, will be indefinitely elevated by the introduction of a moral element into abstract study. For if it be certain that the issues of

all human action are infinite, and that man, whether he knows it or not, must work for eternity: if it be certain that differences of endowment correspond to differences of function, and that in life there is absolutely no recurrence of opportunity: if it be certain that not only all action but all thought is indissolubly connected, and that science hangs on science in a fixed and magnificent order: what dignity, what devotion, what intensity will effort gain, from the contemplation of conditions which ennoble even while they alarm. The power of sympathy, immeasurably greater than the power of reason, will support labours otherwise intolerable; and we shall know with a certain knowledge that the order of which we trace thus far the growing purpose can issue in nothing less than the glorious future which it is given to faith to realize.

Thus shall we rise to the apprehension of that great and crowning unity which Scripture reveals to us as 'the end.' The study of history shews the unity of life: the study of science shews the unity of thought: the study of action

shews the unity of being : unities broken indeed by man's sin, but yet potentially restored by Christ. To bring these out into a clearer and more commanding light is the highest work of education. To inspire men with the sense of their sovereign grandeur is the spiritual office of the Universities.

And for the fulfilment of the office the Universities have the means ready before them. The work is indeed, as I have already said, only the present realization of the principles which they represent. No new element is needed : it is sufficient that those which are already present should be recognized. No new power is needed : it is sufficient that those which exist should be manifested in their true activity. Nowhere else can there be found the same full combination of contrasted pursuits controlled and fostered for one end. Nowhere else can there be found the same grave harmony of things old and new, which gives life to order and stability to progress. Nowhere else can there be found the same rich variety of energy consecrated to a

single work, of which the very gaps which the last year has made in our body remind us with touching emphasis¹. Here the widest, calmest, grandest thoughts are most natural. The speciality of teaching is relieved by the necessity of culture. Education passes into life. For men, who are the hope of England, are brought under these moving influences at a time when they are most susceptible of permanent impressions. Here only, the chosen representatives of a generation meet as *men*, enriching a society of equals with their different gifts. Here only they are bound together by a common discipline and a common aim, before they are scattered to the divided duties of their lives. Here only are they able to realize on a wide scale by daily fellowship that deep sympathy in difference which is the strength of action.

In this aspect the general spirit of the Universities is of more importance than the special teaching which they afford. The spirit is the

¹ Rev. F. Martin, Fellow 1825, † *May* 20, 1868. Rev. W. J. Beamont, Fellow 1852, † *Aug.* 6, 1868.

life: the teaching is only one embodiment of the life. If the vital power be given, experience will supply afterwards, if need be, the materials which it may shape. But no special and later study can bring that energetic principle of unity which to be operative must underlie effort. For when once our time of preparation is over and we are plunged into the turmoil of action, it is impossible to gain that clear view of the higher relations of existence which a society like this is essentially fitted to bring out. Occupations close round us, and we necessarily exaggerate the magnitude of present cares because we see them near. Our personal interests, by the force of their importunity, exclude all larger sympathies if these are not already matured before the conflict begins. In the press of the world we lose sight of life, if the life is not within us. Therefore it is that the moral impress which is given here is of inestimable value. If the spiritual work of the University is not done at once, it never can be done. If by GOD'S blessing it is done, it spreads insensibly throughout

the land with a power to cheer, to reconcile, to quicken.

It may be that a stranger can feel the grandeur of the office of the Universities more than any one who is busied with their routine. At least I have not said one word which I do not in my heart believe can be made good. My own life has been spent in the humbler labour of preparatory instruction. I have learnt what that can do, and I have learnt what it cannot do. And year by year I have felt more certainly that it must remain for the Universities to satisfy the desires which at school we can only arouse, to elevate to a range truly human the sympathies which with us are special and local, to correct one form of thought by contact with others, to consecrate all by the recognition of a common service.

An ideal may seem unattainable, but when it is distinctly acknowledged as the object of aspiration, it will be found close at hand. And, if I may speak frankly, it seems to me that the total effect of the Universities, great as it is,

is not at present commensurate with the resources which they command, because they do *not* set forth boldly their highest aim. There is a moral irony in those who give the tone to them, which hides from many eyes the devotedness of the scholar's life. Forces are consumed in isolation, which if revealed together in their actual intensity would produce results not to be measured by what they have already achieved. Men *can* gain at Cambridge a lofty ideal of duty, a generous enthusiasm for right and truth, a vital sense of a Divine Spirit animating all labour, but they are not '*compelled*' to regard these priceless blessings as a natural part of their heritage which they must use or deliberately cast aside. And if I am asked how this end can be gained, I answer, without one moment's doubt, Let the Universities only be seen to be what they are, let those who animate them confess openly their deepest thoughts, and the end is gained. There is nothing visionary in the sketch of their office which I have sought to draw. I know well the influences which the

Universities contain, and the character of those with whom they have to deal, and therefore I rejoice to believe that the time is already at hand when no one will come within their reach who will not find in them a spiritual power, not 'wasting the patrimony of faith,' but enlarging, deepening, elevating the conception of religious life: who will not go forth from them to his appointed place with the profound conviction that he stands between two ages, inheriting a boundless past, and fashioning, irrevocably fashioning, a boundless future: who will not thenceforth labour with the humblest sense of the immensity of that Order of which he is allowed to regard one fragment, and welcome as fellow-labourers those to whom it is given to examine other fields in other ways: who will not be animated by the spirit of sacrifice which alone is fruitful, and by the spirit of love which alone survives all change.

There is very much in life which, externally at least, is dull and weary and mechanical: there is very much in life which brings us face to face

with mysteries which our reason and our soul acknowledge to be final. But if we carry with us a vital sense of the truths which the Universities can teach efficiently, routine itself will be a heavenly discipline and doubts unsolved a pledge of a nobler future. To feel no rude discords, no inexorable checks, no passionate and unfulfilled longings, to find, in a word, peace on earth, is to deny Christ: but to trust to a harmony as yet imperfect, to trust to failure as 'a triumph's evidence,' to trust that GOD will complete what we are sure that He has begun, is to know the power of Christ's Resurrection.

And when the Universities have crowned the education of their sons with this knowledge, then will England be prepared to fulfil her mission for which, as it seems, the world is now waiting. Then will she be able to interpret and harmonize the East and West in virtue of her history, of her character, of her spirit. Then will it be known as it never yet has been known, how the power of Christ can subdue all things

to itself. Then will it be granted for those who come after us to see how the whole body for which Christ died, quickened by His transforming life, increaseth with the increase of GOD.

IV.

THE UNIVERSITIES AND THE IN-
TELLECTUAL TRAINING OF THE
CLERGY.

Read at the Church Congress at Nottingham,
Oct. 12, 1871.

IV.

THE UNIVERSITIES AND THE INTELLECTUAL TRAINING OF THE CLERGY.

THE idea which we form of the best type of clerical education necessarily depends upon the view which we take of the clerical office. If the office were simply ministerial or priestly, it would be a sufficient external training for those to be admitted to it that they should be conversant with certain services, should have mastered certain formulas, should be prepared to fulfil with due reverence and dignity specific ordinances. But however highly we may estimate the divine grace conveyed through ordination to the Christian minister, no one of us would admit that his work is accomplished when he has discharged with the most sedulous care the routine functions which he is authorised to undertake. He is a prophet and a pastor as well as a priest.

He has not only to use in definite ways a gift committed to him, but he has also to carry forward a progressive interpretation of all life, and to satisfy the wants of the individual soul. As a representative of the spiritual power, he must make good his claim to deal with religion in its human no less than in its divine bearings. He is appointed to declare a message of wisdom as well as a message of love, to shape and co-ordinate the various elements of that which is relative in expression, as well as to maintain unchanged that which is absolute in essence. According to the circumstances in which he is placed, now one part of his office and now another will be predominant, but no part can be disregarded. His education must therefore, if it be satisfactory, include the opportunity of adequate preparation for the active exercise of all his duties. He will need an intellectual training, and he will need a pastoral training, before he can fulfil his divine commission.

Of the pastoral training of candidates for holy orders I do not wish to speak now. I have

endeavoured to shew on another occasion that this can be best conducted from Cathedral centres, and that our present Cathedral bodies, crippled as they have been, can still, with some little external help, undertake it. Leaving then this part of the subject for one who will come after me, I propose to indicate some essential points at which (in my opinion) we ought to aim in the intellectual training of our future clergy. This training belongs, at least in its great outlines, to the Universities and not to the Cathedrals. I desire therefore to shew how the Universities help us to secure the results which I regard as most desirable—how (1) the general character of their teaching is perfectly fitted to produce that breadth of mental sympathy on which all highest theology reposes; how (2) the special teaching in Divinity which they supply is designed to lay the firm foundation of a historic faith. The time at my disposal renders it impossible to develop these ideas in detail, but applications of the ideas will occur to every one if they are themselves fairly stated.

Briefly, then, it seems to me that the intellectual training of our clergy must be animated and ruled by two great principles which are included in the nature of their message. Christianity is the absolute religion, and therefore the Christian minister must apprehend clearly the relation in which Christian theology as a science stands to all other sciences. Christianity is a historical religion, and therefore he must be conversant with the laws of investigation into the past. He needs, above all men, largeness of view and critical discipline. It follows, therefore, that his training must be, if I may use the term, encyclopædic in spirit, and historical in method. Let me endeavour to bring out these two thoughts a little more distinctly.

The first condition of clerical education is, I say, that it should be encyclopædic in spirit. It is, of course, impossible that every candidate for holy orders should master even the rudiments of all other sciences, before he enters upon the special study of theology. But without attaining this range, he can, at least, gain an adequate

acquaintance with the grouping of the sciences, with their subordination one to another, with their principles, with the processes by which they are pursued, with the foundations on which they rest. Past history has shewn, with sufficient clearness, the disastrous results which follow from the attempt to investigate one domain of knowledge, by the method which belongs to another. And the lesson has been so far fruitful that no one now would attempt to construct a theory of the world, on general ideas, apart from experience. The limits between mental and physical science may not yet be perfectly adjusted, but at least a broad distinction has been made between results reducible to elementary facts which are inconceivable otherwise and those reducible to elementary facts which are verifiable by observation. And when this distinction is once felt, we are prepared to understand that the facts of theology, as a science, are different in kind from both, and that they are established by a peculiar and independent authority. Until this truth is seen, fatal mistakes

will be made in the development of theology, like those which long disturbed the progress of natural science. There is a legitimate office for deduction in physics, but the dominant facts of physics are not obtained or tested by deduction: there is a legitimate office for both deduction and induction in theology, but the dominant facts of theology are not obtained, or tested by those methods. Deduction is limited by man: induction is limited by man and the world of sense; but theology claims to reach beyond the present order, to place us in connection with the eternal and the unseen, and Christian theology starts from the union of man with God.

It is impossible to pursue these thoughts further at present; but what has been indicated will explain my meaning when I said, that the foundation of clerical education must be encyclopædic. It is of vital importance that the young student of theology should be habituated to regard the facts which arrange themselves round the three ultimate existences which con-

sciousness reveals,—self, the world, and God,—as being supplied from different sources, tested by different proofs, dealt with by different methods. In this way he will be guarded from countless disappointments and discouragements: he will rejoice intelligently in every effort made to extend or complete each science according to its proper laws: he will know that his own science has characteristic truths which belong to it alone; and he will know also, that these truths are illustrated and advanced by the progress of the simpler sciences which define their expression, and, in turn, receive from them a crown of living glory. The theologian who studies theology only, is really as liable to error, as unnaturally cramped, as imperfectly equipped for his work as a philologist would be who confined himself to the knowledge of a single language. It is his task to watch for the convergence of all the streams of truth, to gather every scattered ray of light, without hurry and without misgiving; without hurry, for time is to him only “the shadow which his *weakness* shapes;” without

misgiving, for he knows, as no one else can know, that all truth, all light is one.

Now, we shall all feel that this largeness of sympathy, this comprehensiveness of view, this patience of discrimination, must be gained before the student devotes himself to the special study of the master-science of his life. Theology, true theology, is inspired by such a spirit; but the pursuit of theology alone will not produce it any more than the pursuit of physics or of philosophy. We shall feel also that this spirit is the natural product of the Universities. No other intellectual discipline, besides that which they supply, can present to men with equal efficiency the manifoldness of knowledge, and at the same time shew how all subserves in various ways to the same end.

The combination of representative types of study in one course, as pure mathematics, and physics, and historical philology, must force every thoughtful student to consider the mutual relations of the different members of the hierarchy of sciences, and help the student of the-

ology to apprehend the office of his own science (the science of revelation), in its proper grandeur. It is true that recent changes have tended more and more to specialise the branches of education, even in the Universities; but at present the revolution is neither final nor fatal. All that is needed to co-ordinate studies which are separately vigorous, is that theology should claim their common service.

So far, then, nothing can be better than that the candidate for holy orders should, whenever it is possible, enter completely and heartily into the ordinary University course—that is, that he should approach his professional study through the avenue of the liberal studies; that he should have at least the opportunity of seeing clearly the position which it holds with regard to the other branches of knowledge—that he should learn, once for all, that the truths which he has to teach, the method which he has to follow, are not antagonistic, but complementary, to the truths and methods of the metaphysician and the physicist. Even if the University did no

more for him than this, he could not well dispense with the teaching which places him in a true position for future work. But the Universities can do, and actually do (I speak with confidence of my own University), far more than this. They not only reveal to the theological student the general relations in which his science stands to the other sciences, but they help him to lay deeply and surely the foundations on which all later construction may repose. They enable him (that we may pass to our second principle) to seize the characteristics of the Christian revelation by directing him to the study of Holy Scripture and to the study of Church History. These subjects follow naturally on the purely liberal studies with which he has been hitherto busied. They offer scope for the exercise of all the powers which he has matured. Through these, all the fulness of life is found to contribute to the interpretation of the Gospel. Through these, dogma and ritual first become really intelligible when they are seen to answer to, or rise out of, facts. Through

these, if we dare not speak of *proof*, comes that conviction of the truth of Christianity on which the intellect, as well as the soul, of man is able to rest with absolute assurance.

It cannot be too often repeated, that the sum of the Gospel is a Divine history. All that it concerned us to receive as to the visible presence of Christ, His being and His work, is contained in the apostolic writings. His invisible presence through the Spirit, is made known in the annals of the universal Church. Thus, we have primary documents in which we find the essentials of our faith; we have secondary documents in which we can observe how the faith has been apprehended, how it has been effective from age to age; and these documents must be tested, revised, interpreted with thoroughness, candour, devotion, proportioned to the overwhelming importance of their contents. I am speaking now, it must be remembered, simply of the *intellectual* training of the Christian minister; and, in this respect, it seems to me to be nothing short of unfaithfulness not to prove all

things by every means at our command—both the Bible, to which we appeal as the judge of our thoughts; and the records of the life of the Church of which we are heirs.

It is not, indeed, possible that every candidate for holy orders should be an accomplished critic, but every one may be expected to know the circumstances under which the books of Holy Scripture were written—how and with what general varieties of form they have been handed down to us; in what different ways they have been regarded; when and by what authority they were collected together. It is not possible that every one should be a well-read historian; but every one may be expected to gain some acquaintance with the original writers who describe the crises through which the Church has passed—to see through the eyes of those who witnessed them the victories of faith—to study the history of dogma in the words of men, out of the depths of whose spiritual experience each formula was drawn.

The Universities, I repeat, do even now pre-

sent these subjects to students more efficiently than any other body could do. There is need, no doubt, of a more complete combination among teachers, of a more careful co-ordination of successive examinations, of a more obvious progress in the course followed, of a more generous recognition by bishops of the results of University instruction; but none the less the study of the Bible, and the study of Church history are vital studies in the Universities. Men can pursue them there, not as isolated fragments, but in their due relation to all literature and all life.

Such studies may seem, at first sight, secular or literary, outside the sacred field in which the minister of Christ is set to work. But they are not so. Nothing is more wanted, in order to extend and deepen the Divine life amongst us, than the profound study of the Bible, and of the progress of the Christian society. In the Bible we have the inexhaustible, unchangeable springs of truth; in the progress of the Christian society we trace the manifold developments of

the vital principle of truth through conflict and failure. He who has examined, with the most unwearied diligence, the origin of the Scriptures, who has tried by every test the words which he receives, who trusts most absolutely to their exact interpretation, has preoccupied the vantage-ground of his adversary. He who does not shrink from looking upon the realities of Church history, who dares to acknowledge the dark chaos of the deep, as well as the movement of the Spirit of God upon its face, will retain hope in every season of distraction and doubt.

It follows, then, if what I have said is true, that all who have the efficiency of our national clergy at heart, should support and stimulate the Universities in the fulfilment of the two great services which they can render to the candidate for holy orders. They can render the services which I have described, and I fully believe that they are willing to render them. They can prepare him, by a grave and varied discipline, for large-minded research and patient criticism. They can encourage him to consider the position

which theology holds as crowning all other knowledge, assimilating and transfiguring every treasure of thought and observation. They can guide him to a personal and intense realisation of the life of Christ, heralded by the preparation of the law and the prophets, fulfilled now as in old time in the growth of His body, the Church. They can inspire him with a sense of the far-reaching dignity of his calling as the interpreter of the Divine counsels, as well as the minister of the Divine love—so that he will pass to the special preparation for his work, knowing that he is the inheritor of a life and not of a system, of a life which is the pledge of the unity of all that is seen and temporal with that which is unseen and eternal.

We first come to feel that religion is the harmonious synthesis of all thought, all knowledge, all action, when we see how different methods correspond to the varieties of subject-matter which fall within our cognisance. We first come to feel that Christianity is inherently exempt from the law of decay when we see how

it rests upon facts which are both real and infinite.

At no time could this view of the range of the ministerial work—this searching examination of the historic foundations of the Christian life which I have endeavoured to describe, rightly be dispensed with; but at present our most confident hope of the future triumphs of faith lies in the return to what may seem to be its first elements. Every sign indicates that we are approaching an epoch when Christianity will take a new development. Once again the rule and power of the fresh growth must be sought in the Gospel of the Resurrection; the mode and impulse in the past victories of the Church. It is obvious that the problems about which men are most deeply moved in England now are social and not individual; concrete and not abstract; questions of action and not of opinion. And if we look back we shall see that it is in this direction that we may expect our faith to assert its vitality. God, man, humanity; authority, individualism, solidarity; such seems to be

the succession of idea and organisation. When the Roman empire was overthrown and a new sovereign power had to be fashioned, the energy of Christendom was concentrated for two centuries on the determination of the doctrines of the Holy Trinity and of the Incarnation. When the kingdoms of modern Europe were taking shape, and the treasures of Greek thought were again opened to the world, for a like space men were absorbed in the debates on personal freedom and justification. Now, when the political life of peoples is more widely quickened, when physical inquiries have laid open some of the subtle bonds by which we are united to one another and to the material universe, our questionings take another turn. However carefully we guard all that we have received as duly established in regard to ecclesiastical order and individual liberty, all that we have received as duly defined in regard to the being of God and the nature of man, we still find that we inquire, as others about us are inquiring, whether Christianity has any authoritative teaching on the

discipline of life, the organisation of society and of labour, the intercourse of nations; whether, that is, there is a social development of Christian doctrine, as there have been theological and anthropological developments. If we believe that the Word was made flesh, if we believe that Christ died and rose again, if we believe that in Him are summed up all things in heaven and earth, we cannot doubt what the answer must be, though we may long sadly wait for it.

Meanwhile, if the student of theology can be led to see at the University, at the outset of his course, what is the scientific position, what is the foundation, what is the life of his faith, he will be prepared in some degree for the new task of construction which lies before him. He will have still to learn, elsewhere, other lessons, lessons of spiritual power; but he will have learnt that lesson which will make all those that come after parts of a vital whole.

V.

THE UNIVERSITIES AND THE IN-
TELLECTUAL TRAINING OF THE
CLERGY.

Read at the Ely Diocesan Conference,
Oct. 24, 1871.

V.

THE UNIVERSITIES AND THE INTELLECTUAL TRAINING OF THE CLERGY.

I HAVE endeavoured to shew in the preceding paper that the training of Candidates for Holy Orders is naturally divided into two parts, and that these two parts are best fulfilled at different centres. There must be first an intellectual training, in which the student may be led to see clearly the relation in which Theology stands to the other sciences, and disciplined in the rigorous criticism of the original records of his historic faith; and there must be afterwards a pastoral training, in which he may grow acquainted with practical methods of teaching and learn to minister to the wants of individual men. The first of these finds its proper home in the Universities: the second can, I believe, be best organised by a Cathedral body. If now we confine our attention to our

own University it is evident that the reconstruction of our Theological Examinations offers a good opportunity for considering the general plan on which the training of Candidates for Holy Orders should be conducted, and those parts of it especially which naturally fall within the province of the Universities. All circumstances seem to be favourable for combined action. There is, I know, in Cambridge, a most hearty desire, on the part of Tutors and Professors, to unite in providing efficient instruction in all the subjects which are included in the examinations in Divinity; and, on the other hand, there is every reason to hope that Cathedral bodies will be supported in any effort which they can make to guide the later work of candidates for the diaconate, and of the younger clergy generally.

The conditions are favourable to co-operation between these two great bodies to which the training of the Candidates for Holy Orders is properly committed; and I venture to think that we have hitherto suffered greatly from the want of it. There are many subjects included

in the course of a young theological student with which the Universities can deal more thoroughly than the examining council of the Bishop. And the episcopal examination would gain immeasurably (I must believe) in efficiency and solemnity if it were less scholastic and of a narrower range. Our present method of training candidates for Holy Orders, if it can be called a method, is hasty and partial; it has very little fitness for inspiring men with the desire to pursue the inquiries on which they have entered: it offers no scope for testing the teaching power of the student himself: it gives no place for adequate probation, no opportunity for seasonable withdrawal from uncongenial work. It is dispersive, perfunctory, unsympathetic, unsuggestive, unpractical.

This is a long and grave indictment, but I think that those who have taken part in the examinations for Holy Orders will allow that it is essentially true. Many candidates, no doubt, are happily able to shape a course for themselves, and nearly all are full of zeal

and devotion ; but for the most part they are burdened with the contents of text-books, and embarrassed by the multiplicity of subjects with which they have to deal ; they are destitute of a clear view of the mutual relations and absolute importance of the constituent parts of their science : they are uncertain as to the elementary principles of criticism, and unfurnished with a clue to guide them in later work. As a natural consequence, they are impatient to give up pursuits which they have not seen in vital connection with their pastoral charge. The priest ceases to be a student, and unconsciously leaves one great part of his office unfulfilled. It is of course impossible to point out in detail how all these evils might (as far as I can be judge) be removed or lessened ; how a series of graduated examinations might take the place of the present duplicate or triplicate examinations ; how an ordinary student at Cambridge (for example) might be made to feel that from his first admission to the University he had entered on a definite course of instruction, lead-

ing up in order by succession to the subjects reserved for candidates for the Priesthood ; how catechetical lectures on an extended scale might test and impress the results of reading ; how such a method might naturally kindle something of professional enthusiasm, while it would preserve large and varied sympathies. And there is nothing unattainable, nothing even difficult of attainment in all this. But not to enter upon these wider questions, I will only select two topics as to which more might be done for candidates for Holy Orders, with a view to their public ministrations as teachers, than is yet done—(i) The exposition of Holy Scripture ; and (ii) The use of Church History.

i. Considerably more than half of our Morning and Evening Prayer is taken up with passages from Holy Scripture, Canticles, Psalms, Lessons. There is no one of us, I suppose, who has not felt the richness of the mine thus opened to him, and who has not also felt its darkness. We are constrained, as it were, to heap up around us the precious ore,

but we are not trained habitually to prepare it for use. How few of us clergymen understand the Psalter. How few of us can attach any real meaning to large sections of the Prophets. And for the people the reading must often be like the recitation of a charm, in an unknown tongue, instead of a stirring of the spiritual consciousness by the voice of God speaking through clear lessons of the past. It is not, I think, easy to overrate the loss and the harm which is thus incurred. The minister cannot but feel that the Divine message which is committed to him day by day is only partially delivered, and the congregation fall insensibly into the practice of substituting isolated phrases which they can understand, for the fullness of the teaching of Scripture. We rejoice rightly in the appeal which is constantly made in our services to the open Bible, but we are content to forego some of the highest blessings which an open Bible can bring. Something more is wanted than the elaborate treatment of a text. We want to be guided to the con-

tinuous sense of chapters and books. And it is difficult to see how we can consistently condemn prayers in an unknown tongue, and continue readings which require and do not receive interpretation.

Yet the obvious remedy is in no way alien from the spirit of our services. Some injunctions issued by Queen Elizabeth to the Eastern Cathedrals prescribed that after the first lesson the minister should give an exposition openly in the Choir. I do not know whether the direction was ever obeyed; but the introduction of the New Lectionary may supply an occasion for the modified adoption of a usage which might be of inestimable good. In the meantime it is in our power to give greater definiteness and prominence to the study and practice of exegesis in the training of the Clergy.

In the regular course of reading at Cambridge, a candidate for the ordinary degree of B.A., through the Special Theological Examination, is required to master the contents of the Old Testament, and two Gospels, the Acts

of the Apostles, and two Epistles in the original Greek. It is evident that by some little arrangement the preparation of these subjects might be made to secure a fair acquaintance with the chief facts in Biblical criticism, with the groupings and characteristics of the different books of the Bible, with the relation of Scripture to other cognate writings. And, what is of far greater importance, I believe that even an indifferent scholar could be led in the way to feel what precious results he can himself gain by the faithful and independent use of his own slender power.

And here it will be seen that some division in the vast subject of Scriptural study might be made with the greatest advantage. All that is included in the term "Introduction" naturally belongs to the work of the University, and the University could give a guarantee for an adequate acquaintance with this part of the field. If such a guarantee were accepted by the Bishop, the candidate for the Diaconate would be able to concentrate his attention on a thorough pre-

paration of some one or two books, which would then supply him with large materials in a form ready for his future ministrations. And in most cases the young deacon might be encouraged to take for continuous exposition the subjects selected for his examination for the priesthood. It is obvious how much the candidate and the congregation would gain at once, if the serious labour of preparation were thus made to contribute directly to the fulfilment of ministerial work. And for the future the teacher would obtain that perception of the infinite depth of Holy Scripture, which he could not lose afterwards. The later instruction of the pastor, who would be a student also, would then remain Scriptural in the highest sense, as giving the rich variety of the Divine methods and counsels and not those fragments of them which happened to be most consonant with his own feelings or wants.

ii. I have placed the use of Church History as the second subject to which greater attention should be paid with a view to the more efficient

ministrations of our clergy. If the Old Testament can only be understood rightly when it is regarded as a prophetic preparation for the Gospel wrought out in many parts and in many fashions: so also the progress of the Church is most truly the life of the Risen Christ, clouded, marred, half hidden it may be, but never interrupted or suspended. We have suffered indeed grievously by cancelling or trying to cancel the medieval period in our own spiritual descent. But the time has come when we can claim our whole inheritance and use it. In this respect the outline of our University course needs revision. The periods commonly selected for study among us—the first three centuries and the English Reformation—tend to confirm the disastrous error which I have just noticed. But the necessary modifications could be easily made. A fair acquaintance with the broad outlines of the history of the Church and a thorough knowledge of some episode in it, might be obtained in the preparation for the ordinary degree. The latter exercise is as essential as

the former. The mastering of abstracts must be supplemented by the study of some original documents, and if one or more alternative lives were offered, the student might select that which was according to his natural bent. But in some way he must be brought into personal contact with the heroes of Christendom. A few pages of Eusebius or Socrates: a few letters of Grosseteste: a volume of Luther's Table Talk, help us to live in a past very different from that which our imagination creates for the second or the fourth or the thirteenth or the sixteenth centuries.

Here again the whole range to be covered might be conveniently distributed between the University and the Episcopal Examinations. Without entering into details, I may say that it appears to me that the treatment of the subject should grow more and more minute and special, so that in the immediate preparation for the diaconate and the priesthood the student should be brought into the closest possible connection with the spiritual life of some great saint, from

which he might draw inspiration and guidance for himself.

But however the subject is dealt with, I cannot but insist upon the need of making it vital and practical. If the exposition of Scripture is a necessary part of the work of the Christian teacher, I do not think that the exposition of Church History is in the present crisis less necessary. It is required alike by laity and clergy. Some of our most dangerous errors, some of our most depressing doubts would be removed if we could learn to look on earlier seasons of conflict and trial through the eyes of those who witnessed them. We should be less inclined to waste our strength on anachronisms if we could see from the orderly growth of the Christian Body, through periods of bitter sorrow and reproof, that new works are prepared for us to do which demand all our energies. We should be less inclined to distrust the future if we could see that God is no less present with us by His Spirit now than He has been with His Church always.

But if the minister is to use these studies, as we assume, for the instruction of his people, he must cultivate the power of speaking. The exposition and the sketch must be given freely, with every facility for developing, retouching, illustrating, repeating, according to the effect at the moment. How this power is to be cultivated, how the exercises by which it is to be tried can be made real, how they can be invested with interest, I do not venture to say. This work belongs rather to the pastoral training of the Cathedral than to the intellectual training of the University. Yet even here it is possible that the old institution of Acts could be restored under new conditions. But, at least, if the object is once recognised, those who are qualified to suggest the true method of attaining it will not refuse their help.

So far I have spoken of some parts of the training of the clergy in which they might be made more efficient for their public ministrations, but I have said nothing as to the supply of clergy. Indeed I do not think that there is

any fear that the number of fit men ready to devote their lives to clerical work will fall short if the work be presented in its full range and dignity. If the supply be interrupted it will be because the duties of the office are not fairly set forth. It cannot but be that a ministry will always attract as many labourers as it can occupy, which is shown to offer scope for the freest exercise of thought, for the widest power of organisation, for the tenderest services of love, not for one kind of endowment only but for all. The higher the standard is fixed, the larger the claims that are made, the ampler the variety of gifts which is required, the more ready will men be to offer to Christ powers of mind and experience and affection.

For, however much it may be urged that the scheme of training which I have had in view is too ambitious for ordinary candidates in holy orders, I cannot admit for an instant the force of the objection. We get little because we ask little ; and we shall get whatever we ask, knowing in Whose Name and for Whom we ask it.

But there is yet one point in this connection on which I wish to add a few words. I have said that I do not think that the supply of our regular clergy will fail, unless we hamper and misrepresent their work; but I do not think that they can ever give, or ever ought to give, all the spiritual instruction which the congregation requires. We must make vigorous endeavours to supplement our regular clergy by organized volunteers. Already a beginning has been made in this diocese by the appointment of readers; but the order must be increased and widened if we wish to reach the population of towns. And in saying this I do not contemplate a body of men who shall give up their whole time to visiting or teaching, but those rather who will undertake to do, with proper authority, some small yet definite work without abandoning their proper calling. It is, I believe, in this direction that we need most to seek recruits for a larger Christian ministry. There is abundant authority for such an institution in antiquity. There is abundant proof of its effi-

ciency in the experience of modern Christian societies. We want deaconesses, and class-leaders, and lay-preachers on a large scale. We have not at present gained the active sympathy of the artisans or smaller tradesmen, in part because we have not used their due co-operation in our work. Still there are manifold offices which they can discharge, and they, better than any; and our conferences can fulfil no more useful function than that of calling out and organizing the offers of lay assistance in spiritual offices.

Just as theology takes up into itself all knowledge, and grows with the advance of the sciences, which it crowns by its peculiar truths, so the Christian ministry claims the recognised services of every part of the body, which, in turn, are consecrated by the divine commission of those who are set apart for it. The ideal of this catholicity of teaching, of this catholicity of service, is most noble, and I do not see that the attainment of it is in any way beyond hope.

VI.

THE ACTUAL STATE OF THINGS
AT CAMBRIDGE.

Read at the Church Congress at Leeds,
Oct. 10, 1872.

VI.

THE ACTUAL STATE OF THINGS AT CAMBRIDGE.

IT is natural that all who are interested in religious education should look at present with some anxiety to the future of our ancient Universities. Important changes in the character and course of the studies for which the great academic prizes are offered, have almost coincided in time with the general removal of the dogmatic restrictions which were formerly laid upon those who sought them. The anxiety is natural, and it is not groundless. There can be no doubt that the widening of the range of reading, and the abolition of tests in the Universities, have imposed new conditions of labour upon those of us to whom specific religious teaching within them is committed. We cannot realize these conditions too soon; and if I shall

endeavour to shew that the actual circumstances in which we are placed open to us fresh opportunities for apprehending the fulness of our charge, and fresh motives for fulfilling it, I shall do so, not because I underrate the magnitude of the crisis, but for the very reason that I believe that we are now brought to the real trial of our faith. I shall do so, because I feel that the truth which we have to interpret must, if interpreted rightly, combine, co-ordinate, harmonize all the varied elements of human thought and knowledge; and that, therefore, it is beneficent necessity which constrains us to take a wider range in our survey of the facts of life: because I feel, when I look back upon the history of religious progress, that it may be through such intellectual and social movements as have at least reached us, that we shall best learn the lessons which GOD in His Providence is waiting to teach our generation: because, in a word, I feel that we are thus placed face to face with some of the greatest problems of the time, under circumstances which give a hope at least of

their partial solution. This hope it is which I desire to bring prominently forward. And that it may have a substantial basis, we must be careful not to exaggerate the nature of the changes which have been made in the Universities. Regret is apt to make us blind; and the keen sense of what is lost dulls the power of seeing what remains. It has certainly been so with those who speak of the Universities as secularised. The fact is that henceforward the Universities and colleges present a two-fold character. So far as they are regarded in their individual members, they have no standard of opinion; but as societies they retain exactly the same religious character as they have had since the Reformation. Difficulties may perhaps arise hereafter in adjusting the claims of the individual with the claims of the society, but it is needless to dwell on these by anticipation. Experience has shown in other cases that a distinct religious character in the body can be reconciled with complete personal liberty. This then is the position which we have to make

good. The changes in the constitution of the Universities might have been such as to render efficient religious action through their organisation impossible. If their religious character had been taken away from them; if restrictions had been imposed upon the freedom of religious teaching within their limits; if the prescribed religious teaching had been colourless, then I can well believe that those to whom the faith is justly more precious than all treasures besides, might have regarded them rather as fields, so to speak, of missionary enterprise than as societies through which they could work. But as it is, the Act which abolishes religious tests distinctly recognises and ratifies all that is essential to the true religious character of the Universities. The old epithets, hallowed by the memories of a thousand years, are solemnly rehearsed. Regular religious services are confirmed as a necessary part of the corporate life of all existing colleges. Provision is made that adequate religious instruction shall be furnished in them for students who belong to the Esta-

blished Church. Offices which were restricted to persons in holy orders remain, so far as this Act is concerned, restricted as before. Special dogmatic tests are retained for those graduates who desire to enter the theological faculty. The preamble of the Act describes its scope as being the extension of the benefits "of the Universities... (and of the colleges and halls now subsisting therein) as places of religion and learning" to the whole nation..."under proper safeguard for the maintenance of religious instruction and worship."... It is said, I know, that these reservations to which we point are temporary and provisional; that in a few years whatever yet remains to connect the national Church with the Universities will be swept away; that worship will cease to be a common act; that dogmatic instruction will become obsolete; that clerical fellowships will be abolished; that theology will sink into the position of a purely literary pursuit. I can only reply that I see no ground for such anticipations in the existent state of feeling at Cambridge. But there are

prophecies which have a fatal tendency to fulfil themselves; and if churchmen now act as if their fears were realised; if they isolate themselves; if they make no demands upon college teaching; if they shrink from reinforcing the ranks of the theological faculty; it is hard to see on what plea provisions can be retained which will become practically useless. For the present we have all that we require for successful activity; and successful activity will justify the position which we still hold. This being so, we are in no way concerned with the spirit in which some advocates of the late Act pressed its adoption and interpret its scope. Nor, on the other hand, do we dwell despondingly upon lost opportunities, which were, most unhappily, in a great measure unused, and therefore lost. We loyally accept the legislation which regulates the mode of our future action. We confidently trust to the enactments which preserve inviolate the religious character of our society as a whole. If we recall the greater privileges which have been swept away, it is that we may profit by

the sibylline warning, and show that we rightly value, and desire to rightly use, those which are as yet assured to us.

This necessity will be forced upon us both by nobler obligations, and by the simple fact that we shall henceforth do our work more and more in the immediate presence of the most accomplished Nonconformist scholars. Perhaps we have needed the incentive; and it is not hard to see how the addition of a fresh body of students, who will naturally be for the most part laborious, grave, and simple in their habits, will be of the highest service to the Universities. This fresh element may in some degree counteract the growing luxury of our life, and bring back into due prominence the idea, which we have well-nigh lost, that the Universities are not clubs for the rich and indolent, but, above all things, places for devout self-denial and labour. In this respect we have much to learn from the social organisation of some of the isolated Christian societies around us; and if the lessons are brought before us in the equal

and candid intercourse of university life, there is good promise that they will be under such circumstances most happily mastered and appropriated. The season is, no doubt, one of trial, but the conditions of the trial are not likely to grow more favourable if we shrink from adapting ourselves to them. We must use what we wish to keep exactly in proportion as we value our vantage-ground: we must employ it in the service of our faith. If it be lost, the responsibility of the loss rests with us. In the meantime, there is not, as far as my own experience goes, the least reason why, in consequence of recent changes, the atmosphere of the Universities should be less spiritual than it has been; why the beliefs which they gender and shape should be less firm or less distinct; why the life which they fashion and present should be less religious; but there is great reason why the ministers of Christ who find their work in them should fulfil their part with unwearied patience and with unfailling faith; there is great reason why all who love them, love them for the

services they have rendered for long ages to GOD and to His truth, should encourage and inspire those who wish to preserve their ancient character by confidence and sympathy. Let it not be forgotten that the distrust of those to whom we look for help will paralyse even the strivings of faith.

It follows from what has been said that recent legislation need not prejudice the character of the Universities as places of religious education in the widest sense, if only those who duly value religious education loyally and hopefully use what they still have. But our thoughts here are necessarily turned with chief interest to the particular office which the Universities have hitherto discharged as training places of candidates for holy orders. Is there, then, any ground for fearing that they will hereafter be less fitted for this work than they have been? Must we, with however great sorrow, look forward to the time when the future clergy of our Church will no longer find in the studies which we pursue, in the discipline which we enforce, the true preparation for their

ministry? I cannot, of course, venture to answer such questions, except so far as my own personal knowledge furnishes me with a reply; but when I compare the Cambridge of to-day with the Cambridge of five-and-twenty years ago, I do not scruple to say that the young theological student will find greater intellectual and spiritual advantages now than then; that he will find more efficient help, more personal sympathy, more watchful guidance.

But we must not in this respect unduly extend the office of the University. We must not be eager to anticipate there what belongs to a later period of ministerial preparation. That which the candidate for holy orders ought to look for at the University is intellectual training. His pastoral training belongs to another sphere. But it is of the gravest moment for his spiritual work what his intellectual training is. It must, to be worthy of the name, be such as to furnish him with a solid foundation for his special studies: it must be such as to place him in vital and intelligent connection, not only with

the past but with the present: it must be such as to encourage him in every detail to look for truth and to welcome it from every quarter: it must be such as to expand and deepen the healthy energy and power of his higher life.

It is, perhaps, most difficult to judge dispassionately of that in which our own affections are centered; but I do believe that the candidate for holy orders will find these requirements satisfied among us. I will not repeat remarks which I made on a former occasion as to what appear to me to be the necessary foundations of all theological science, the free, devout, untiring study of Holy Scripture and of history. These studies the Universities have rightly placed in the forefront of their theological course. They can never be exhausted: they can never be barren. Again and again the young scholar will return to them as to a resting-place for faith, which experience will only make more firm and more fruitful.

At the same time, the Universities place the candidates for holy orders in a living relation-

ship with the whole present world of thought. Let me endeavour to explain my meaning as briefly as I can. The peculiar difficulties which beset faith now seem to spring from two sources—from supposed consequences of the study of physics, and from supposed consequences of the study of life. It is argued, on the one hand, to put the case in the broadest light, that we are placed under a system of inevitable sequences; and, on the other, that the forms of religious belief are functions, so to speak, of particular stages of human progress, individual or national. The problems which arrange themselves under these two heads are unquestionably grave and urgent. They are problems which Christian students alone, as I believe, can solve, so far as it is given to man as yet to solve them; and they are problems which all Christian students who desire to see far into the depths of the Gospel ought to face.

For it is the especial glory of the Gospel that it deals, and deals necessarily, not only with the individual but also with the society, with the

race, with the world. The great conceptions of the solidarity of life and the continuity of life are not simply independent productions of modern speculation; they are plainly written in the words of St. Paul and St. John; they are inherent in the facts of the Gospel history. Later discoveries, wider generalisations, larger experience, have at length illuminated these old truths; and so the Christian teachers of the coming generation are called with a Divine voice, which cannot be mistaken, to bring their message to bear upon the social questions which rise out of them. They are called, in other words, to exercise again the privilege of a spiritual power in concentrating, guiding, fulfilling the latest desires and aspirations of men.

If this be so, the very conflict of opinions, the very rivalry of studies, the very boldness and enthusiasm which belong to our actual University life, will, by God's blessing, minister to the growth and armament of faith. Neither in morals nor theology is ignorance the surest safeguard of lasting purity. Faith (our Christian

faith) can, I am sure, use the conscious or unconscious services of every labourer for truth. It can claim and consecrate tribute from every region of the universe. It can move inviolate through every element and leave a blessing behind it. Faith is blanched and impoverished not in light but in darkness. It gains strength in the air and sunshine. Then it is crippled, dishonoured, imperilled, when it is isolated, when its supremacy is circumscribed, when its fresh springs of knowledge are stopped up. The true divine must be in sympathy with every science: the true son of faith is emphatically a son of light. I cannot, then, but believe that it is an inestimable advantage for students of theology that they should accomplish the first stages of their work in the closest intercourse with those who are engaged in other fields of labour, and guided by other methods of inquiry. By so doing, and hardly in any other way, will they become intelligently conversant with the adverse forces which they have to meet: they will find scattered treasures, which fall under

their own domain. There may be some shipwrecks of faith in this mental commerce: the great deeps of thought cannot, in our imperfect state, be traversed without peril; but, on the whole, faith will grow stronger, and the interpretation of faith will grow wider and richer as the manifold relations of Christianity with every fragment of life become more clearly seen. And this wider vision cannot but be best gained in the Universities, where every form of intellectual activity ought to be freshest and most energetic. In saying this, I do not wish to deny that some dangerous tendencies have spread rapidly in the Universities as elsewhere during the last few years. I do not wish to deny that there is much restlessness and impatience in speculation: that there is some thoughtful and some superficial scepticism at Cambridge; but these tendencies are not the special product of the Universities, though they first reveal themselves there. They belong to a peculiar crisis in human progress, to a peculiar phase of society, to a peculiar stage in individual development. No

seminary walls can exclude their influence. Sooner or later, our clergy will have to contend with them; and it is better that they should be first met when they can be calmly interrogated than that they should come as a surprise, when their opponents will be forced into a position of blind antagonism. There is, then, I venture to repeat, nothing in the constitution of University society, nothing in the freedom and width of University studies as they are now organised, which is necessarily antagonistic to the healthy development of religious life, nothing which may not be made to conduce to the right disciplining of a Christian minister. This freedom and breadth will furnish our candidates for holy orders with abundant occasions for self-control, for patience, for effort; but not without the promise of victory. They will impose upon our teachers the duty of unwearied watchfulness and care, of open-eyed and open-hearted sympathy, of strong and tender love, but not without the promise of a rich harvest. For the present we must be content with the promise.

It is premature to speak as yet of the results of the system of introductory reading which has been laid down for the new Theological Tripos at Cambridge; but it is not too much to believe that the close and thorough study of Holy Scripture, the familiar acquaintance with original records of Christian life and thought, the investigation of the gradual determination of doctrine which it enjoins, may be so guided as to prepare men to fulfil what I have indicated as the immediate work of our English Church: men who will hold fast all that they have received as the condition of fresh acquisitions: men who will know that growth is the sure sign of the vitality of faith: men who will have learnt by living experience that the Holy Spirit does not speak only at one time or in one way: men who will have the courage to assert and the wisdom to show that the Christian revelation reaches to and transfigures all that lies open to man in action or thought. These great hopes may not be fulfilled; but at least they are neither far-fetched nor unreasonable: they give

strength for work which is often discouraging and always difficult: they carry with them, while they are still warm, some power of accomplishment: they fairly ask for support from all who remember with gratitude what they gained at the Universities of lofty and generous feeling, of wise and candid conviction; from all who have learnt by experience what the Universities can hereafter do for those who shall carry on with richer success what they have been able to begin for the Church of England and for the Church Catholic. It is quite possible that the view which I have endeavoured to give of the prospects of religious education at Cambridge may appear to some to be too bright; but I can only set down the impressions which I have myself received during the last two years. In the course of that time I have seen a large body of the younger men among us, including many of the highest University distinctions, unite themselves in a society upon the basis of communion with the Church of England, with the twofold object, to quote their own words, of

“increasing the number of devoted and duly prepared workers in the cause of Christ, both clerical and lay, who go forth from the University,” and “of promoting unity within the Church of England, to the extent of their opportunities¹.” I have seen the college tutors heartily and unanimously combine to provide efficient public instruction in the subjects proposed for the Theological Tripos, while two colleges (Trinity and Emmanuel) have appointed distinguished scholars without their own bodies to Theological Prælectorships. I have seen residents of the highest standing and of the most varied shades of opinion generously support the endeavour to give a substantive

¹ The Cambridge University Church Society. The words are quoted from a paper by “One of the Promoters.” In the rules of the society its objects are described as being “to foster a deep and earnest resolve to devote time and energy in after life to Christian study and Christian work ; to gain clearer views as to what are the special needs of the age, and as to the manner in which Christ’s Gospel may be employed to supply them ; to promote mutual charity and a sense of unity of purpose among all who have really at heart the furtherance of Christ’s kingdom upon earth.” The condition of membership is a written declaration that those who seek it are “regular communicants in the Church of England.”

reality to Theological degrees, and to facilitate common action on the part of the members of the Theological Faculty. It is then impossible not to set these facts against the causes for anxiety which I do not attempt to dissemble. And there is this important difference between them. The causes for anxiety spring rather from the general tone of modern thought than from anything characteristic of the Universities themselves as they are now constituted: our encouragements, on the other hand, are due to the personal feelings of those with whom we have to work. But even if the circumstances under which we are called to act were far less favourable, it would still be our clear duty to recognise the Universities as the highest seats of religious education, till they abjure the title, and to work in the sure belief that they may, by God's help, be made to fulfil this, their noblest function, more and more perfectly. It would be a disastrous day for England, and for Christendom, if the candidates for the ministry of our Church were withdrawn in any large

numbers from the chastening influences of wide and liberal discipline in a society as free and varied as that in which they will be called to exercise their ministry. No one can feel more deeply than I do the infinite importance of cultivating the spiritual life: no one can prize more highly the deposit of Christian doctrine which has been committed to our keeping; but I believe that our gravest religious dangers at the present time proceed, not from any prospective decay of personal devotion, not from any abandonment of the old landmarks of faith, but from the want of knowledge and the want of wisdom. We cannot shut our eyes to the speculative and social questions which day by day call more urgently for solution. We cannot doubt that a body which claims to be a spiritual power, and not merely a hierarchical caste, must accept the responsibility of meeting them. And they must be met not with answers which were shaped to meet other conditions, but with "new things" from the treasury of God. They must be dealt with not simply from with-

out, but on the basis of intelligent sympathy, as phenomena of that vaster social life in which we all share and by which we are all moved. They present, in a word, the field on which we can accept, in the name and in the strength of our faith, the challenge which is thrown down to us on many sides, and show that the facts of the Incarnation, the Passion, the Resurrection of Christ, contain that which will meet the wants of the latest age. This is our peculiar work as Christian teachers, and the work of those who come after us. That we and they may grow familiar with its requirements, and be prepared to fulfil them, the ancient and religious Universities—it is a joy to repeat words so full of promise—offer us all their resources, the stern methods of physical science, the precise and delicate refinements of philology, the broad lessons of history and philosophy, the priceless opportunity of free and unselfish intercourse. We cannot dispense with any one of these instruments of training in the study of theology; for theology is the science of all life, of all being.

We cannot reproduce them at our will under conditions equally favourable to their action. We cannot elsewhere than in the Universities learn the lessons which society has to teach us; we cannot elsewhere convey to society the lessons which we have to teach, as they may be learnt and taught, in the natural, unconstrained fellowship of a common life. We believe that our faith can assimilate every fragment of truth: let us openly show that we believe.

June 1872.

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